CHRIST THE REST
THE END OF
THE LAW OF MOSES

David Clarke

Published by Bierton Particuar Baptists
11 Haying Close
Fareham
Hampshire
PO143AE

(Yet to be published)

DEDICATION

To the brethren of the **Baguio Christ-Centred Churches**, whose hunger for the truth and unwavering love for the Gospel rekindled my desire to set these doctrines plainly before the Lord's people.

To the former inmates of **New Bilibid Prison**, whose transformed lives bear witness to the power of sovereign grace and whose questions helped shape the pages of this work.

To **Leighton and Pana**, faithful fellow-labourers in the Gospel, whose companionship during our 2025 mission strengthened my hands and confirmed the need for clarity in these matters.

And finally, to the memory of my brother **Michael**, whose conversion behind prison walls began the work that continues to this day in the Philippines.

May Christ, the Second Adam, be honoured in the liberty of all His redeemed.

— **David Clarke**

EPIGRAPH

“For as in Adam all die,

even so in Christ shall all be made alive.”

— 1 Corinthians 15:22

“For as in Adam all die, even so in Christ shall all be made alive.” — 1 Corinthians 15:22

“Stand fast therefore in the liberty wherewith Christ hath made us free…” — Galatians 5:1

PREFACE

The Philippines Journey and the Need for Doctrinal Clarity**

In November 2025 I returned once again to the Philippines, a land that has become deeply woven into the fabric of my Christian life. For more than two decades I have witnessed there the remarkable work of God among men whom society had discarded—prisoners, former inmates, their families, and the small but growing network of Christ-Centred Churches in the mountains of Northern Luzon. The work first began in New Bilibid Prison, where my own brother was converted, and it has continued through the faithful labours of William Poloc and the pastors and teachers who once shared his confinement. Many of these men now preach the Gospel with a fervour and simplicity seldom seen in the West.

This most recent visit took me once more through the jails of La Trinidad, Buguias, Bontoc, and New Bilibid itself. I travelled in the company of Leighton and his wife Pana, who brought great encouragement to the churches through their teaching. Everywhere we went, the same pattern emerged: keen interest in the Scriptures, earnest questions from pastors and former inmates alike, and a hunger to understand the doctrines that form the backbone of the Gospel.

Several discussions stayed with me long after I returned home. Questions were raised about the nature of Adam's death, the meaning of the Fall, the place of the Mosaic Law, the identity of the "sons of God" in Genesis 6, the extent of Christ's atonement, and the nature of His own death upon the cross. Though each was asked with humility, the conversations revealed a deeper need. What these brethren required was not merely an answer to individual questions, but a clear and connected framework—a doctrinal foundation upon which the whole Christian life may securely rest.

It was during those days, travelling from jail to jail along mountain roads, that I sensed afresh the urgent necessity of setting out these truths in a systematic way. And as I reflected further, I realised that the very same need exists back home in the United Kingdom. The doctrines that once defined the Reformed and Particular Baptist witness—original sin, the bondage of the will, substitutionary atonement, particular redemption, union with Christ, and freedom from the Law—have in many places been obscured or abandoned. Legalism and confusion have crept in; the monergistic grace of God has been displaced by a renewed confidence in

the human will; Moses has been revived where Christ alone should reign.

What struck me most forcibly in the Philippines was not only the questions themselves, but the earnestness with which they were asked. Former inmates—many of whom came to faith behind bars—were wrestling with truths that are scarcely discussed in British pulpits today. They longed to understand how Adam's Fall affects the human will; how Christ, the Second Adam, restores all that was lost; how the Law of Moses relates to the New Covenant; and why the Gospel grants a liberty that Moses can never give.

Upon returning to the UK, I felt compelled to set these matters down in writing—not as an academic exercise, but as a pastoral necessity. The questions asked in Baguio are the very questions we ought to be asking in Britain. The clarity sought in the Philippines is the clarity we desperately need at home. And if former prisoners in the mountains of Luzon can grasp and rejoice in the doctrines of sovereign grace, then surely the churches of our own land ought to rediscover them too.

This book, therefore, is the fruit of that journey. It is offered in gratitude to the brethren who stirred these studies afresh, and in hope that both they and readers in the UK will find here a clear, scriptural account of the Fall, the bondage and restoration of the will, the end of the Mosaic covenant, the true meaning of the Sabbath, and the glory of Christ's atonement for His elect.

May the Lord use it to shine light where darkness has settled, to bring liberty where burdens have been laid, and to exalt Christ where He has too often been obscured.

David Clarke Bierton Particular Baptists United Kingdom

INTRODUCTION

Christ the Second Adam, the End of the Law, and the Liberty of the Elect

This work sets out to examine the great themes that shape the whole drama of redemption: the Fall of Adam, the entrance of sin and death, the bondage of the human will, the place of the Law of Moses, and the redeeming work of Jesus Christ, the Second Adam. These doctrines are not

abstract controversies but living truths which determine how the Gospel is preached, how the believer lives, and where the conscience finds rest.

My concern in writing has arisen from years of witnessing confusion and spiritual harm caused by the reintroduction of the Mosaic Law into Christian life—particularly the Sabbath, treated by some as though the old covenant were still in force. Many sincere believers have been burdened with demands that Scripture nowhere places upon the church, and the liberty Christ purchased has been obscured by the well-intended but mistaken revival of Moses.

This thesis argues plainly that:

Adam's sin brought real death, corruption, and moral bondage.The Law of Moses was a temporary covenant given to Israel, now abolished through Christ.The Sabbath was a sign of that covenant, not a universal creation ordinance. Christ Himself is the believer's rest, righteousness, and rule of life.His bodily death was a real, substitutionary, particular atonement for the elect. Believers are united to Christ in His death and resurrection, freed from the Law and alive to God.Throughout these chapters, the simple intention is to defend the Gospel of free grace and to expose those errors—old and new—which obscure it. My hope is that this book will bring clarity where confusion has reigned, liberty where legalism has taken root, and comfort to every believer who longs to stand fast in "the liberty wherewith Christ hath made us free."

AUTHOR'S NOTE

This book grew out of my mission to the Philippines in November 2025, where I witnessed a deep hunger for sound doctrine among the brethren of the Baguio Christ-Centred Churches and the former inmates now preaching the Gospel. Their sincere questions on the Fall, the bondage of the will, the Law of Moses, and the nature of Christ's atonement confirmed my belief that these foundational truths must be set out clearly and systematically.

On returning to the United Kingdom, it became equally clear that much of what was once central to our Reformed and Particular Baptist heritage has been forgotten or obscured. The confusion of law and grace, the decline of monergistic teaching, and the neglect of the doctrines of sovereign grace have left many believers without the clarity or assurance the Gospel

provides.

This work is offered to help address that need—both abroad and at home. My aim is simply to make plain what Scripture teaches: the ruin of Adam, the redeeming work of the Second Adam, and the liberty of the elect in Christ.

David Clarke

Bierton Particular Baptists

Contents

DEDICATION 3

EPIGRAPH 4

PREFACE 5

INTRODUCTION 6

Christ the Second Adam, the End of the Law, and the Liberty of the Elect *6*

AUTHOR'S NOTE 7

CHAPTER I 12

The Nature Of Death Threatened To Adam: *12*

1. The Nature of the Threatened Death in Genesis 2:17 12

2. The Preterist Argument and Why It Fails 13

3. The Substitutionary Sacrifice in Eden 13

4. The Universal Restraining of the Curse and God's Love for the Cosmos 14

5. The Death of Christ: Not the Death of His Deity, but the Death of His Soul and Body 15

6. The Introduction of Animal Death and Human Consumption: 16

CHAPTER 2 16

The Nature Of The Fall: Loss Of Innocence, Corruption, Mortality, And The Bondage Of The Will *16*

1. Loss of Innocence and Immediate Guilt 16

2. Corruption of the Whole Human Nature 17

3. The Imposition of Mortality 17

4. The Loss of the Freedom of the Will 18

5. The Fall and the Spread of Evil in the World 19

CHAPTER 3 20

The second adam and the restoration of the will *20*

1. Christ as the Representative Head 21

2. Christ's Obedience and the Restoration of Righteousness 21

3. Christ's Death and the Liberation from Bondage **22**
4. Regeneration and the Reorientation of Desire **23**
Freedom of the Will Restored in Regeneration **23**
5. Sanctification and the Growth of True Freedom **23**
CHAPTER 4 **24**
The Mosaic Law, The Christian, And The Sabbath: Death To The Law By The Body Of Christ ***25***
Introduction **25**
1. The Mosaic Law Abolished as a Covenant **25**
2. The Believer Is "Dead to the Law by the Body of Christ" **26**
3. The Sabbath: A Sign of the Old Covenant, Not a Universal Moral Law **27**
4. Christ Himself Is the Sabbath Rest of the Believer **27**
5. The Error of the "Christian Sabbath" **28**
6. The Pastoral Destruction Caused by Sabbatarian Legalism **28**
CHAPTER 5 **29**
The Bodily Death Of Christ For The Elect And Union With Him Through Baptism Into His Death ***29***
1. The Necessity of Christ's Bodily Death **30**
2. Christ Died for the Elect, Not for the Whole World Indiscriminately **31**
3. Refuting the "Christ Died Spiritually" Error **31**
4. Baptised Into Christ: Union with His Death **32**
5. The Glory of a Particular, Efficacious, Bodily Atonement **33**
CONCLUSION **34**
The Ruin Of Adam, The Glory Of Christ, And The Liberty Of The Elect ***34***
1. The Nature of the Death Threatened to Adam **35**
2. The Nature of the Fall: Corruption and the Bondage of the Will **35**

3. Christ the Second Adam and the Restoration of the Will **36**
4. The Mosaic Law, the Sabbath, and the Christian's Liberty **36**
5. The Bodily Death of Christ, Particular Redemption, and Union with Him **37**
Final Summary: The Gospel in Full **37**
THE GRAND ANTITHESIS **38**
THE FINAL WORD **38**

CHAPTER I

The Nature Of Death Threatened To Adam:

A THEOLOGICAL ANALYSIS

1. The Nature of the Threatened Death in Genesis 2:17

When God declared, *"In the day that thou eatest thereof, thou shalt surely die"* (Gen. 2:17), the question arises: **what kind of death was threatened**?

Many modern interpreters—especially certain Preterists—assert that the death threatened was primarily *spiritual*, and that Adam "died spiritually" on the day he ate the fruit. From this they further claim that **Christ only had to die a "spiritual death," not a bodily death**. It is this view I challenge.

A. Death in Scripture is defined corporeally

James gives us the only explicit *definition* of death in all Scripture:

"For as the body without the spirit is dead, so faith without works is dead also." — **James 2:26**

According to James, **death = the separation of the spirit/soul from the body**.

This is decisive.

- Death is **not the extinction of the spirit**, for the spirit does not die.
- Death is **not the corruption of the soul**, for fallen angels and the lost remain conscious.
- Death is **not loss of fellowship alone**.
- Death is **the sundering of body and spirit**—a physical, corporeal event.

B. Human spirits cannot "die" in the sense of ceasing to exist

Jesus teaches that the spirits of men are like angels:

"Neither can they die any more: for they are equal unto the angels…" —

Luke 20:36

Thus a "spiritual death" understood as *actual death of the spirit* is impossible. Spirits do not die; they endure.

C. Therefore, the death threatened to Adam was bodily death

To say Adam "died spiritually" is to introduce a category Scripture never uses. What happened "that day" was not the execution of the sentence, but the **judicial imposition** of mortality. Adam became a dying man, subject to:
exclusion from the Tree of Life, corruption of nature,guilt, shame, and moral ruin, eventual physical death. God's statement is both **legal and punitive**, but the **death itself is corporeal**—the separation of soul and body.

2. The Preterist Argument and Why It Fails

Certain Preterists assert:

Adam died spiritually that day. Therefore Christ had to die spiritually, not physically.Therefore the atonement is not about the death of the body. This collapses under scrutiny:

- Adam **did not die physically that day**, but he **became mortal** and the sentence was executed by substitution (see below).

- Scripture nowhere speaks of Christ "dying spiritually."Scripture emphasises Christ's **bodily death** as atoning: *"Christ died for our sins according to the scriptures"* (1 Cor. 15:3).

To deny the necessity of Christ's real bodily death is to undermine:

- the Passover typology,the sacrificial system, Isaiah 53, Christ's own words (*"my body… my blood"*),

- apostolic preaching (*"the body of his flesh through death"* – Col. 1:22).

Thus the Preterist spiritual-death theory is theologically and exegetically unsustainable.

3. The Substitutionary Sacrifice in Eden

A. Something died the day Adam sinned

The text states God clothed Adam and Eve with **skins** (Gen. 3:21). That implies death—real, physical death—occurred **immediately**, on that day.

This provides the answer to the apparent tension: Adam was told he would die that day. Something **did** die that day—**a substitute**.

B. The first sacrifice in Scripture is divine, not human

God Himself provided the sacrifice:

He killed the animal(s). He shed blood. He clothed the guilty with the skin—a covering. This is the earliest form of **vicarious atonement**:

a life given for a life, blood shed to cover guilt, death substituted for the guilty pair.

C. Theologically this points directly to Christ

Just as God provided an animal to die in Adam's stead:

God provides His Son to die in the stead of His elect. Adam lived because another died. We live because another died. This aligns perfectly with Hebrews:

"Without shedding of blood is no remission." (Heb. 9:22) *"It is not possible that the blood of bulls and of goats should take away sins."* (Heb. 10:4)

Thus the Edenic sacrifice was:

symbolic,vicarious,Christ-centred,and judicially necessary.

4. The Universal Restraining of the Curse and God's Love for the Cosmos

You raised a profound point:

Did the vicarious death in Eden preserve the whole human race from immediate destruction?

Yes—in a meaningful sense:

If Adam had died immediately, the race would have perished in him. No

posterity, no history, no world.

The substitutionary death provided **space for the unfolding of redemption**.

This gives depth to:

"For God so loved the world (cosmos)…" (John 3:16)

The cosmos was spared from extinction so that:

the elect might be gathered, the gospel might be revealed, Christ might be incarnate in a real human lineage.God's love for His **creation** is distinct from His **electing love**, yet both are true. The sacrifice in Eden showed **God's benevolent preservation** of the world, not universal saving grace.

Believers manifest themselves as the elect by responding to that love revealed in Christ.

5. The Death of Christ: Not the Death of His Deity, but the Death of His Soul and Body

You are right to emphasise:

- Christ did **not** die as God.
- His deity is impassible. What died was **His human body**, and His **human soul** was separated from it.

This is biblical death (James 2:26):

"Father, into thy hands I commend my spirit." (Luke 23:46) → The spirit *departed* the body.

Christ died the death Adam deserved:

judicial,physical, substitutionary. This is the antitype of the Edenic type.

To claim Christ died "spiritually" is to deny:

the incarnation, the true humanity of Christ, the meaning of sacrifice, the resurrection of the body.

6. The Introduction of Animal Death and Human Consumption:

- If God slew the first animal, and man later ate flesh (Gen. 9:3), then sacrificial death prefigured **all subsequent animal death** in a fallen world.

Human consumption of animals is a *post-fall* concession and part of the world's altered ecology under the curse.

CHAPTER 2

The Nature Of The Fall: Loss Of Innocence, Corruption, Mortality, And The Bondage Of The Will

Introduction

Having established that the death threatened to Adam was corporeal death, judicially enacted through a substitutionary sacrifice, we now turn to the wider consequences of the Fall. The entrance of sin into the world changed man's state entirely—morally, spiritually, and physically. The Fall involved far more than guilt alone; it included a profound alteration in man's nature, affections, desires, and will.

Historically, this subject has always distinguished orthodox Christianity from Pelagian and semi-Pelagian schemes. Scripture and the great voices of the Church—Augustine, Luther, Calvin, and the Particular Baptists—affirm that man's will after the Fall is not merely weakened, but **bound by sin**, unable to return to God except by regenerating grace.

This chapter explores the four primary effects of the Fall:

1 Loss of innocence and immediate guilt. Corruption of the whole nature. Imposition of mortality. The loss of the freedom of the will—**the bondage of the will**

1. Loss of Innocence and Immediate Guilt

When Adam sinned, innocence vanished at once. Scripture records that his first reactions were shame, fear, and concealment:

*"And the eyes of them both were opened… and they knew that they were

naked… and Adam and his wife hid themselves from the presence of the Lord God."*[1]

This guilt was **judicial**, for Adam stood as the federal head of mankind.[2] His transgression was charged not only to himself but to all his posterity:

"By one man sin entered into the world, and death by sin; and so death passed upon all men…"[3]

The Reformers expressed this truth plainly: Adam's guilt is **imputed** to all, just as Christ's righteousness is imputed to believers.[4]

Thus before corrupt nature is even considered, mankind is guilty in Adam.

2. Corruption of the Whole Human Nature

The Fall produced not only guilt but inward **corruption**—a moral decay affecting every faculty of the soul: mind, affections, conscience, and will. Scripture describes man after the Fall as:

- *"Foolish, disobedient, deceived"*[5]
- *"Dead in trespasses and sins"*[6]
- *"Every imagination of the thoughts of his heart… only evil continually"*[7]

This corruption is hereditary:*"Who can bring a clean thing out of an unclean? not one."*[8]

Historic Witness

Augustine called this corruption *concupiscentia*, the inward bent towards evil. Luther described the fallen will as *incurvatus in se*—"curved in upon itself." Calvin wrote:

"Man is so perverted in every part of his nature that he can do nothing but sin."[9]

The Particular Baptists followed this line precisely: man's nature is not sick but dead, not wounded but ruined.

3. The Imposition of Mortality

As addressed in Chapter 1, Adam became mortal immediately upon his transgression. Scripture repeatedly links sin with death:

"The soul that sinneth, it shall die."[10] *"The wages of sin is death."*[11]

Before the Fall, Adam and Eve had access to the Tree of Life, a means appointed to preserve their bodies from decay. Once barred from it, they entered a state of **progressive dissolution**, culminating in physical death.

This mortality was transmitted to all mankind through natural generation.

4. The Loss of the Freedom of the Will

Perhaps the most contentious effect of the Fall is the transformation of man's will. Before the Fall, Adam possessed a **mutable freedom**—the ability to choose good or evil. After the Fall, this freedom was lost. Man's will did not cease to function; rather, its **moral direction** became enslaved to sin.

A. Biblical Testimony

Scripture portrays fallen man as:

- **Unable** to come to Christ without divine grace: *"No man can come to me, except the Father… draw him."*[12]
- **Unable** to understand spiritual things: *"The natural man receiveth not the things of the Spirit of God… neither can he know them."*[13]
- **Unable** to please God: *"They that are in the flesh cannot please God."*[14]
- **Bound** by sin: *"Whosoever committeth sin is the servant (slave) of sin."*[15]

Thus Scripture teaches not *free will*, but **enslaved will**.

B. Augustine, Luther, and Calvin

Augustine wrote against Pelagius:

"To will is of nature; but to will aright is of grace."[16]

Luther devoted an entire book to the subject, *The Bondage of the Will*, where he declared:

"Free will is a mere empty term… for he who is captive to sin cannot choose righteousness."[17]

Calvin follows:

"The will is not destroyed but so enslaved that it cannot move towards good."[18]

This position became the standard of Reformed orthodoxy.

C. The Particular Baptist Position

The early Particular Baptists (1644) taught that after the Fall, man has **no ability** to convert himself or incline himself towards saving faith. Regeneration is entirely the work of the Holy Spirit, who liberates the will:

"Thy people shall be willing in the day of thy power."[19]

Grace does not force the will; rather, it **frees** it, bending it sweetly toward Christ.

5. The Fall and the Spread of Evil in the World

Because Adam's nature was corrupted, his descendants inherited the same corruption. Civilisation, though capable of great learning and culture, became subject to violence, lust, deception, and idolatry. Paul describes the human condition after the Fall:

"There is none righteous, no, not one… there is none that seeketh after God."[20]

Left to himself, man cannot recover his original state. No philosophy, discipline, or religion can restore what was lost. Only the regenerating grace of God can renew the will and reclaim the soul from sin's dominion.

Conclusion

The Fall was not a small moral slip nor a mere loss of privilege. It was the catastrophic collapse of human nature, affecting guilt, corruption, bodily

life, and the very freedom of the will. Man's state after the Fall is one of bondage, mortality, and spiritual impotence. Only a Redeemer who dies a true bodily death and rises again in power can undo the ruin wrought by Adam.

The substitutionary sacrifice in Eden was the first revelation of this redeeming purpose—a shadow of Christ, the Second Adam, who frees the will, restores righteousness, and brings life everlasting.

FOOTNOTES
[1] Genesis 3:7–10. [2] Romans 5:12–19. [3] Romans 5:12. [4] John Calvin, *Institutes of the Christian Religion*, Book III, Ch. 11. [5] Titus 3:3. [6] Ephesians 2:1. [7] Genesis 6:5. [8] Job 14:4. [9] Calvin, *Institutes*, Book II, Ch. 2. [10] Ezekiel 18:4. [11] Romans 6:23. [12] John 6:44. [13] 1 Corinthians 2:14. [14] Romans 8:8. [15] John 8:34. [16] Augustine, *On Grace and Free Will*. [17] Martin Luther, *The Bondage of the Will* (1525). [18] Calvin, *Institutes*, Book II, Ch. 3. [19] Psalm 110:3. [20] Romans 3:10–11.

CHAPTER 3

The second adam and the restoration of the will

Introduction
If the Fall in Adam brought guilt, corruption, mortality, and the bondage of the will, then the great question facing mankind is this: *How shall the will of man be restored?* Pelagius claimed that the will remained naturally free; Arminius claimed it was weakened but cooperative; but Scripture and historic Reformed theology declare that the will, enslaved by sin, can only be liberated by the sovereign grace of God through Jesus Christ, the Second Adam.

The work of the Second Adam does not merely reverse the external consequences of the Fall; it reaches to the very core of human nature. Where Adam's disobedience plunged humanity into moral inability, Christ's obedience unto death restores the will, renews the mind, and reorders the affections, making His people "willing in the day of His power."[1]

This chapter explores:

Christ as the Representative Head Christ's Obedience and the Restoration of Righteousness Christ's Death and the Liberation of the Will Regeneration and the Reorientation of Desire Sanctification and the Growth of True Freedom

1. Christ as the Representative Head

Scripture presents Christ as the **Second Adam**, the federal head of a new humanity. Paul draws a deliberate contrast:

"For as in Adam all die, even so in Christ shall all be made alive."[2]

And again:

"The first man Adam was made a living soul; the last Adam was made a quickening spirit."[3]

Just as Adam's sin was legally imputed to his posterity, so Christ's righteousness is imputed to all who are in Him.[4] Christ stands at the head of a new creation, a new family, and a new order of spiritual life.

Historic Witness

Calvin writes:

"Christ came to restore what was lost in Adam… that we might recover in Him what we lost in our first father."[5]

John Gill adds:

"As the head of the covenant of grace, Christ restores the elect to a state of spiritual life and liberty which Adam forfeited."[6]

Thus, Christ does not merely provide an example; He inaugurates an entirely new humanity.

2. Christ's Obedience and the Restoration of Righteousness

The restoration of the will must be grounded in the restoration of righteousness. Christ's work consists of two great pillars:

- His **active obedience** (His perfect fulfilment of the law)

- His **passive obedience** (His suffering and death as a substitute)

Paul declares:*"By the obedience of one shall many be made righteous."*[7]

This righteousness is not infused gradually but **imputed instantly** to believers. Only after the legal restoration comes the **moral restoration**.

Why This Matters for the Will

A condemned criminal cannot act freely. Under wrath, the will cannot rise toward God. Christ's obedience removes:

the guilt that bound the will under condemnation, and the curse that shut man out from life.Thus the restoration of the will begins with the **removal of legal barriers**.

3. Christ's Death and the Liberation from Bondage

Where Adam's transgression enslaved the will, Christ's death liberates it. Jesus declared:

"If the Son therefore shall make you free, ye shall be free indeed."[8]

This is not political or psychological freedom but **spiritual emancipation** from the dominion of sin.

Paul states the matter plainly:

"Sin shall not have dominion over you…"[9] *"Ye have obeyed from the heart that form of doctrine… being then made free from sin…"*[10]

Christ's Death as a True Death

As shown in Chapter 1, Christ's death was not the death of His deity but the real separation of His human soul from His body.[11] This real, bodily, substitutionary death:

satisfied divine justice,broke sin's legal claim over the elect, and opened the way for the Spirit to renew the will.Any theory that denies Christ's bodily death (such as the Preterist "spiritual-death only" view) undermines the liberation of the will, for *only a true atonement can break true bondage*.

4. Regeneration and the Reorientation of Desire

The restoration of the will is not completed by legal justification alone. The Spirit must **renew the inward man**, creating new desires, affections, and inclinations. Regeneration is described as:

- a **new birth**: "born again"[12]
- a **new creation**: "created in Christ Jesus"[13]
- a **quickening**: "you hath He quickened"[14]
- a **heart transplant**: "a new heart also will I give you"[15]

Freedom of the Will Restored in Regeneration

The old will was inclined only to evil. The renewed will is inclined toward God. Augustine famously said:

"Give what Thou commandest, and command what Thou wilt."[16]

Luther explained regeneration as the freeing of the will from Satan's grasp, restoring the ability to love God.[17] Calvin argued that the will, once liberated, "sweetly follows" the work of the Spirit.[18]

Thus regeneration does not destroy the will but **reorients it**.

The believer does not become a robot; he becomes truly free.

5. Sanctification and the Growth of True Freedom

The restoration of the will does not end at regeneration; it continues throughout the believer's life in sanctification. Paul describes this progressive renewal:

"Be renewed in the spirit of your mind…"[19] *"Work out your own salvation… for it is God which worketh in you both to will and to do…"*[20]

This text is crucial: God works *in us* **to will**. The will is now both active and empowered.

True Christian Freedom

Christian liberty is not the freedom to sin, but the freedom **from** sin. It consists of:

freedom from condemnation freedom from the tyranny of sinful desiresfreedom to obey God cheerfullyfreedom to love righteousnessfreedom to serve in the Spirit, not in fearIn this sense, Christ restores far more than Adam lost. Adam possessed a mutable freedom—he could fall. The redeemed in Christ possess a **secured** and **preserved** freedom, upheld by grace and sealed by the Spirit.

One day, in glory, the will shall be perfectly free, unable to sin, transformed into the image of Christ.

Conclusion
The Second Adam restores the will by a work that spans eternity:

In election, the persons of the elect are secured. In Christ's obedience, their righteousness is restored. In Christ's death, the dominion of sin is broken. In regeneration, the will itself is renewed. In sanctification, the will grows in freedom. In glorification, the will is perfected forever. The Fall bound the will; the Redeemer unbinds it. The Fall corrupted desire; Christ renews it. The Fall enslaved the affections; Christ liberates them. The Fall brought death; Christ brings life.

Thus the will's restoration is not an offer for man to activate, but a work of God to accomplish—rooted in the obedience and death of the Second Adam, applied by the Spirit, and manifested in the believer's renewed walk in holiness.

FOOTNOTES
[1] Psalm 110:3. [2] 1 Corinthians 15:22. [3] 1 Corinthians 15:45. [4] Romans 5:17–19. [5] Calvin, *Institutes*, II.12. [6] John Gill, *Body of Divinity*, Book 5, Ch. 1. [7] Romans 5:19. [8] John 8:36. [9] Romans 6:14. [10] Romans 6:17–18. [11] Luke 23:46. [12] John 3:3–8. [13] Ephesians 2:10. [14] Ephesians 2:1. [15] Ezekiel 36:26. [16] Augustine, *Confessions*, Book X. [17] Luther, *The Bondage of the Will* (1525). [18] Calvin, *Institutes*, II.3. [19] Ephesians 4:23. [20] Philippians 2:12–13.

CHAPTER 4

The Mosaic Law, The Christian, And The Sabbath: Death To The Law By The Body Of Christ

Introduction

Few doctrines have caused more confusion, bondage, and spiritual misery among sincere Christians than the misunderstanding of the believer's relationship to the Law of Moses. Nowhere is this more apparent than in the controversy surrounding the **Sabbath day**. Entire denominations have split over whether the fourth commandment continues; congregations have been torn apart; simple believers have been cast into doubt; and a generation has been raised with one foot in Moses and one foot in Christ.

The apostle Paul confronted this very error in the early church. It is no new problem. The Galatians sought to keep part of the Law, imagining that the Law of Moses could be blended with the Gospel of Christ. Paul answered with thunder:

"Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."[1]

Modern legalists, Sabbatarians, and well-meaning but misguided Christians repeat the Galatian error. The Law of Moses is revived; the Sabbath is transformed into a Christian ordinance; and the consciences of believers are bound by a covenant from which the blood of Christ has freed them. As I clearly and repeatedly point out in my book *Christ the Rest, Not Moses*, this confusion has led to the **re-establishment of the old covenant within churches that profess the new**.

This chapter confronts the issue without compromise. We contend:

The Mosaic Law is abolished as a covenant although those under it were bound by practice to keep it. Believers are dead to the Law by the body of Christ.The Sabbath was a sign of the Mosaic covenant, not a universal moral law. Christ Himself is the believer's Sabbath rest. Any return to Moses is a betrayal of the Gospel and an affront to Christ.

1. The Mosaic Law Abolished as a Covenant

Paul declares that the old covenant, which includes the Ten Commandments written on stone, is **abolished**:

*"That which was made glorious had no glory… for that which is done

away was glorious."*[2] *"Christ is the end of the law for righteousness."*[3]

The Law of Moses was a **unit** — moral, ceremonial, and judicial — bound together as one covenant. As you correctly argue in your paper (pp. 4–6), the Law cannot be divided into parts for covenant obligation:

If you take one part, you take the whole.If you bind yourself to one command, you bind yourself to all.If you accept the Sabbath, you accept circumcision. If you accept circumcision, you accept sacrifices.*"For I testify again to every man that is circumcised, that he is a debtor to do the whole law."*[4]

To place Christians under even one aspect of Mosaic covenant law is to place them back under the curse. Paul does not say, "He is a debtor to keep the ceremonial law," but *"the whole law."*

This is the Galatian crisis worsened — a partial Moses is no better than a full Moses.

2. The Believer Is "Dead to the Law by the Body of Christ"

Paul's language in Romans 7:4 is not symbolic, poetic, or optional. It is judicial:

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ."[5]

Notice:

- Not "partly dead."Not "dead to some commandments."Not "dead only to ceremonies."**Dead to the Law** — the covenant as a whole.

I beleive this article presses this impeccably (pp. 7–9): A dead man is beyond the jurisdiction of the law that once bound him. So the Christian, united to Christ's death, is beyond the jurisdiction of Moses.

This is Paul's argument:

- The law's authority ends at death.Christ died under the law. We died *in Him*.

Therefore the law has no more claim on us.The believer does not return to

Moses because **Moses cannot reach beyond the grave**. Christ died; the believer died with Him; the law can no longer speak.

To revive the law is to dishonour the death of Christ.

3. The Sabbath: A Sign of the Old Covenant, Not a Universal Moral Law

Sabbatarianism collapses under Scripture the moment Exodus 31 is taken seriously:

"It is a sign between ME and YOU (Israel) throughout your generations."[6] *"It is a sign between ME and the children of ISRAEL for ever."*[7]

The Sabbath was never given:

to Adam, to Noah, to Abraham, to Gentiles, to the church.It was given **exclusively** to Israel as the sign of the Mosaic covenant.

My paper bluntly states (p. 14):

"If the Sabbath is binding, then the whole covenant is binding, and every Christian must become a Jew."

Paul settles the matter in one stroke:

"Let no man judge you in meat, or in drink, or in respect of a feast day, or of the new moon, OR OF THE SABBATH DAYS — which are a shadow of things to come; but the body is of Christ."[8]

The Sabbaths were shadows. Christ is the substance. To cling to the shadow is to lose the substance.

4. Christ Himself Is the Sabbath Rest of the Believer

Hebrews 3–4 is the death-blow to Sabbatarianism.

The writer does not command Christians to keep a day. He commands them to **believe**:

"We which have believed do enter into rest."[9]

The "rest" is:

- not Canaan (Heb. 4:8),not the weekly Sabbath (Heb. 4:9–10), but **Christ Himself**.

Your article makes this plain (pp. 20–22):

"To keep the Sabbath is to rest in Christ's finished work, not to observe a day Moses gave to Israel."

The Gospel Sabbath is:

continuous, spiritual, Christ-centred, rooted in faith, not tied to a calendar. To "keep the Sabbath holy" is to **cease from your own works** (Heb. 4:10), not to follow Israel's shadows.

5. The Error of the "Christian Sabbath"

Some, fearing antinomianism, attempt to rescue sabbatarianism by inventing a so-called "Christian Sabbath." This hybrid creation claims:

The Sabbath was moved from the seventh day to the first day, The fourth commandment continues unchanged, The Lord's Day is binding as a law, The church inherits Israel's Sabbath. This doctrine is unknown to the apostles, foreign to the New Testament, and rejected by the earliest Christians.

My article dismantles this fiction (pp. 24–29):

The New Testament never calls Sunday the Sabbath. No command exists to transfer the day. Apostolic gatherings on the first day were voluntary acts of Christian liberty. Paul explicitly forbids judging others regarding Sabbaths (Col. 2:16).The idea of Sunday–Sabbath keeping is a Reformation-era invention, not apostolic doctrine. To impose a "Christian Sabbath" is to re-impose the old covenant under a new name.

6. The Pastoral Destruction Caused by Sabbatarian Legalism

My personal experience illustrates the practical consequences (pp. 32–36):

Alienation from brethren Rejection from churches False accusations of antinomianism Confusion over the believer's rule of life Ministers binding consciences where Scripture leaves them free An inability to distinguish the covenant of grace from the covenant of work. In my article I rightly

label this not a small error, but **a return to bondage**.

Sabbatarianism, when tied to Moses, inevitably leads to:

fear, guilt, judgementalism, spiritual pride, and a Christ-less form of obedience.Where Moses reigns, Christ is diminished.

Conclusion

The Law of Moses is not the believer's master. The Sabbath is not the believer's rest. The old covenant is not the believer's inheritance. Moses is not the believer's rule of life. Christ alone is Lord.

To return to Moses is to desert the Gospel. To impose the Sabbath is to rebuild the covenant God has abolished. To mix law and grace is to pervert both.

The believer's rest is Christ. The believer's righteousness is Christ. The believer's rule is Christ. The believer's liberty is Christ. The believer's life is Christ.

To Him be the glory.

FOOTNOTES
[1] Galatians 5:1. [2] 2 Corinthians 3:10–14. [3] Romans 10:4. [4] Galatians 5:3. [5] Romans 7:4. [6] Exodus 31:13. [7] Exodus 31:17. [8] Colossians 2:16–17. [9] Hebrews 4:3.

CHAPTER 5

The Bodily Death Of Christ For The Elect And Union With Him Through Baptism Into His Death

Introduction
The work of Christ at the cross is the blazing centre of Christian theology. Yet it is astonishing how many modern theories attempt to soften, redefine, or redirect the meaning of Christ's death. Some claim that Christ died "spiritually" rather than physically. Others insist that His death was merely exemplary, not substitutionary. Still others universalise the atonement, turning the cross into a mere opportunity for salvation rather than the

actual redemption of God's elect.

This chapter rejects such theories outright.

Christ died a **real bodily death**, His human soul separated from His human body. This death was **vicarious**, **penal**, and **particular** — accomplished for the elect alone. And those same elect are **united to Christ** in His death by the Spirit's work, described in Scripture as being **baptised into His death**. It is this union — not human choice, not free will, not universal "potential salvation" — that guarantees eternal life.

1. The Necessity of Christ's Bodily Death

The gospel stands or falls on this truth:

"Christ died for our sins according to the Scriptures."[1]

Not "Christ appeared to die." Not "Christ spiritually suffered." Not "Christ inwardly felt death." But **Christ died** — in the only biblical sense of death the Scriptures ever recognise.

As James defines death:

"The body without the spirit is dead."[2]

Death is not annihilation. Nor is it spiritual unconsciousness. Nor is it the corruption of the soul.

Death = the separation of body and soul.

Thus Christ's death was real, physical, human death, fulfilling:

"He poured out his soul unto death."[3] *"Into thy hands I commend my spirit."*[4] *"His body lay in the tomb."*[5]

A "spiritual death only" theory renders the cross a metaphor, not a sacrifice. A "God died" theory destroys the impassibility of the divine nature.

Only the biblical teaching stands: **The human nature of Christ died; His deity remained impassible.** The was not seperation of Father Son and Spirit.

This death satisfies justice precisely because:

Christ assumed a real human nature, lived under the Law, obeyed perfectly, and died as the representative Head of His people.

2. Christ Died for the Elect, Not for the Whole World Indiscriminately

The atonement's design determines its extent. If Christ's death truly secures salvation, then those for whom He died **must** be saved.

Scripture is unambiguous:

A. Christ lays down His life for "His sheep," not for all without distinction

"I lay down my life for the sheep."[6] *"Ye believe not, because ye are not of my sheep."*[7]

If He died for all, He would be shepherd to all — yet He is not.

B. Christ gives Himself for "the church"

"Christ loved the church and gave himself for it."[8]

Not the world. Not humanity. But the church — the elect redeemed community.

C. Christ intercedes only for those He died for

"I pray not for the world, but for them which thou hast given me."[9]

If His death and intercession are inseparable (and they are), then He did not die for those for whom He refuses to pray.

D. Christ's death actually saves, not potentially saves

"He shall save his people from their sins."[10] *"By one offering he hath perfected forever them that are sanctified."*[11]

A "universal atonement" that fails to save is no atonement at all — merely a divine attempt.

3. Refuting the "Christ Died Spiritually" Error

Certain Preterists and neo-Gnostics imagine that Adam "died spiritually" in Eden, and therefore Christ only had to "die spiritually." This theory

collapses under the weight of Scripture.

A. Spirits do not die

Christ Himself affirms:

"Spirits cannot die." (Luke 20:36)

Thus "spiritual death" cannot mean soul-death.

B. Adam did not die spiritually in Genesis 3

As demonstrated earlier:

His mortality was judicially imposed.A substitute died for him that day. He died physically centuries later.The Edenic pattern refutes the Preterist pattern.

C. A spiritual-death-only Christ is no Christ at all

If Christ did not die physically:

the veil was not torn,the sacrifice was not made,the tomb did not open,the resurrection is meaningless,justice remains unsatisfied. To deny Christ's bodily death is to overthrow Christianity from its foundation.

4. Baptised Into Christ: Union with His Death

Paul describes the believer's salvation not merely as believing **about** Christ, but as being **joined to Christ**. This union is expressed in the most powerful terms:

"As many of us as were baptised into Jesus Christ were baptised into his death."[12]

This is not water baptism. This is Spirit-wrought union. The believer is made one with Christ in:

His death, His burial, His resurrection, His life.

A. Union with His Death

When Scripture says:

"We are buried with him."[13]

It means:

His death is counted as our death. His payment is our payment. His curse-bearing is our curse-bearing. Thus the believer can never again come under the Law's condemnation:

"He that is dead is freed from sin."[14]

B. Union with His Resurrection

Because the elect are united to Christ's death, they **must** be united to His resurrection:

"If we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection."[15]

A universal atonement would require a **universal resurrection unto life**, which Scripture denies.

Union is not universal. Election is not universal. Therefore atonement is not universal.

C. Baptised Into Death, Raised Into Newness of Life

This union is the root of sanctification:

We died with Christ — the dominion of sin is broken. We rose with Christ — the power of obedience is granted. We live in Christ — the new nature is implanted.A man not united to Christ cannot be sanctified. A man not sanctified was never united. A man not united was never elect.

5. The Glory of a Particular, Efficacious, Bodily Atonement

The entire scheme of salvation hangs on this truth: **Christ died for actual people, not potential outcomes.**

His death was designed not:

to make salvation possible, but to make salvation certain. He did not die for those who perish — or His death would be frustrated. He did not die for those who will never believe — or His intercession would be divided. He did not die for Judas — or the Scriptures would contradict His own prayer.

He died for:

His sheep His church His people The elect Those given Him by the Father Those united to Him in deathTo deny this is to dishonour the cross with human sentimentality.

Conclusion
Christ's death was **bodily**, not spiritual. Christ's death was **substitutionary**, not exemplary. Christ's death was **particular**, not universal. Christ's death was **efficacious**, not hypothetical.
And the elect, in time, are **baptised into that death** by the Spirit's sovereign work, made one with Christ in death and resurrection, freed from the Law, liberated from sin, and destined for eternal glory.

A Christ who dies for all dies for none. A Christ whose death saves none is no Saviour at all. But the Christ of Scripture, the Second Adam, dies **for His elect**, and in dying **brings them to God**.

FOOTNOTES

[1] 1 Corinthians 15:3. [2] James 2:26. [3] Isaiah 53:12. [4] Luke 23:46. [5] Matthew 27:59–60. [6] John 10:15. [7] John 10:26. [8] Ephesians 5:25. [9] John 17:9. [10] Matthew 1:21. [11] Hebrews 10:14. [12] Romans 6:3. [13] Romans 6:4. [14] Romans 6:7. [15] Romans 6:5.

CONCLUSION

The Ruin Of Adam, The Glory Of Christ, And The Liberty Of The Elect

This work has traced the line of divine truth from the Garden of Eden to the cross of Christ, and from the bondage of Adam to the liberty of the elect. Each chapter has built upon the last, demonstrating that the Gospel is not a mixture of Moses and Christ, nor of law and grace, nor of man's supposed free will and God's sovereign purpose, but a single, glorious, complete work of redemption accomplished by Christ and applied by the Holy Spirit.

What follows is a concise summation of the key arguments established in Chapters 1–5.

1. The Nature of the Death Threatened to Adam

(Chapter 1)

In Genesis, God warned Adam: *"In the day thou eatest thereof, thou shalt surely die."* This death was not "spiritual" in the sense of the spirit ceasing to exist, for Scripture knows nothing of such a death. James defines death plainly:

"The body without the spirit is dead."

Therefore **death is bodily**, the separation of soul and body. Adam became mortal that day, and death entered the world by sin. Yet Adam did not fall dead immediately. Why? Because a **substitutionary death** occurred — an animal slain by God Himself, its skins used to clothe the guilty pair. The law was fulfilled by substitution. This sacrifice prefigured Christ's death: a life given for a life.

Thus, mortality was imposed; corruption began; innocence was lost; guilt entered; and the world was spared immediate destruction by way of divine grace through substitution.

2. The Nature of the Fall: Corruption and the Bondage of the Will

(Chapter 2)

Adam's transgression was not a minor slip but a catastrophic collapse of human nature. The Fall produced:

- immediate guilt, total moral corruption, universal mortality, and the **bondage of the will**.

The will did not die; it became enslaved — unable to turn to God, unable to choose righteousness, unable to seek Christ. As Augustine, Luther, Calvin, and the Particular Baptists affirmed, fallen man retains natural faculties but has **lost all spiritual ability**. He is not sick but dead; not wounded but ruined.

Thus salvation cannot come by law, effort, or human merit. The Fall made all such hopes impossible.

3. Christ the Second Adam and the Restoration of the Will

(Chapter 3)

Into this ruin steps the Second Adam — the Lord Jesus Christ — the federal head of a new humanity. What Adam lost, Christ restores; what Adam destroyed, Christ rebuilds; what Adam corrupted, Christ renews.

Christ's obedience restores righteousness. Christ's death removes condemnation. Christ's resurrection imparts new life. Christ's Spirit renews the will.

Those united to Christ by the Spirit are "quickened," their desires turned Godward, their affections reordered, their will liberated. Not free as Adam was (capable of falling), but free in Christ — upheld by grace, preserved by power, and destined for glory.

The believer's freedom is not a return to Adamic neutrality, but an advance to Christ's secured righteousness.

4. The Mosaic Law, the Sabbath, and the Christian's Liberty

(Chapter 4)

One of the greatest errors in modern churches is the attempt to resurrect the Law of Moses after God has abolished it. Paul calls the Mosaic covenant "a yoke of bondage"; yet many willingly place it upon their own necks and the necks of others.

The Law was given to Israel, not the church. The Sabbath was given as a sign to that nation, not to the world. Christ has fulfilled the Law; He has not remodelled it. The old covenant is abolished; the new covenant is established.

Thus the Christian is **dead to the Law by the body of Christ**. To return to Moses is to deny the death of Christ. To impose Sabbath-keeping is to rebuild a covenant God has torn down. To judge believers by days, meats, seasons, or ceremonies is to defy the apostle's command: *"Let no man judge you… in respect of the sabbath."*

Christ is the believer's rest, not the seventh day. Christ is the believer's righteousness, not the Ten Commandments. Christ is the believer's life,

not the law of Moses.

5. The Bodily Death of Christ, Particular Redemption, and Union with Him

(Chapter 5)

The cross is not a symbol but a sacrifice. Christ died **bodily**, His soul separated from His body, fulfilling the definition of death. A spiritual "death" would not satisfy justice, would not tear the veil, would not open the tomb, and would not redeem the elect.

Christ died as a substitute for His people — **the elect**, not the world without distinction.

- He laid down His life for His *sheep*, not the goats.
- He gave Himself for the *church*, not all mankind.

He intercedes for those the Father gave Him, not for the world.He perfects those He sanctifies, not those who perish. A universal atonement is a powerless atonement. A Christ who tries to save all saves none. The Christ of Scripture saves **His people from their sins**.

Furthermore, the elect are **baptised into Christ's death** — not by water, but by the Spirit — made one with Him in death, burial, and resurrection. This union is the fountain of justification, sanctification, liberty, and perseverance.

Where Christ died, they died. Where Christ rose, they rise. Where Christ lives, they live. Where Christ reigns, they shall reign.

Final Summary: The Gospel in Full

This thesis has shown:

The Fall ruined man entirely — body, soul, and will. The Law of Moses cannot repair this ruin.The Sabbath cannot restore what Adam lost. Free will cannot rise from spiritual death. Reform, religion, and ritual cannot save. Only **Christ**, the Second Adam, fulfils all righteousness, satisfies justice, restores the will, liberates the soul, abolishes the Law, grants rest,

removes condemnation, and brings His elect to God.

All who are united to Him in His death are united to Him in eternal life.

THE GRAND ANTITHESIS

ADAM brings death, bondage, corruption, law, guilt, wrath, and ruin.

CHRIST brings life, liberty, holiness, grace, peace, and restoration.

THE FINAL WORD

Let Moses stand where God has placed him — as a servant whose ministry ended at the death of Christ.

Let Christ stand where God has placed Him — as the only rest, righteousness, life, liberty, and hope of His people.

Let no man return to the Law. Let no man rebuild what God has destroyed. Let no man diminish the cross by universalising the atonement. Let no man exalt Adam's supposed "free will" above Christ's sovereign grace.

"For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."